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Vaiṣṇavas have no parents, no birth or death, and no caste or lineage determined by *karma* rituals.

[illegible]

Worldly individuals driven by external consciousness, who perceive through sensory knowledge, may apply it to those engaged in karma rituals, but it cannot be applied to Vaiṣṇavas.

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Therefore, Vyāsa of Śrī Kṛṣṇa's *līlā* and Vyāsa of Śrī Caitanya's *līlā* have told in unison—

[illegible]

(□□□□□□□□ □□□□)

na karma-bandhanam janma vaiṣṇavānām ca vidyate

(*Padmottara-khaṇḍa*)

[illegible]

Meaning: Vaiṣṇavas are not under the jurisdiction of birth and *karma*.

॥. ‘वैष्णवो भूतो-वैष्णवो भूतो भूतो भूतो’

(पद्म-पुराण)

2. ‘*vaiṣṇave jāti-buddhir yasya nārakī saḥ*’

(*Padma-purāṇa*)

वैष्णवो भूतो-वैष्णवो भूतो भूतो भूतो-वैष्णवो भूतो, भूतो
वैष्णवो भूतो

Meaning: One becomes a resident of hell if he thinks the
Vaiṣṇavas to belong to some caste

॥. “वैष्णवो भूतो-वैष्णवो भूतो

वैष्णवो भूतो, वैष्णवो भूतो भूतो

वैष्णवो, वैष्णवो, वैष्णवो भूतो भूतो भूतो”

(पद्मपुराण ॥. ॥. ॥. ॥.)

ata eva vaiṣṇavera janma mṛtyu nāi

saṅge āisena, saṅge jāyena tathāi

dharma, karma, janma vaiṣṇavera kabhu nahe

(*Caitanya-bhāgavata Antya-khaṇḍa* 8.173, 174)

Translation: The *Padma Purāṇa* says that Vaiṣṇavas do
not undergo birth and death like ordinary people do. They
appear and disappear within this world of their own accord. In
this way, sometimes we get their association and sometimes
their association is withdrawn. The devotees are not subject
to any worldly considerations of duty and *karma*.

□. “□□ □□□□□□ □□□□□□□□ □□□□-□□□□□□ □□□□
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4. “*je pāpiṣṭha vaiṣṇavera jāti-buddhi kare
janma janma adhama yonite ḍūbi mare
je te kule vaiṣṇavera janma kene nahe
tathāpi sarvottama sarva śāstre kahe*”

(*Caitanya-bhāgavata Antya-khaṇḍa* 10.100, 102)

Translation: In whatever family Vaiṣṇava is born, every Scripture says: he is worshipable by all. A sinner, who judges Vaiṣṇava by caste is drowned birth after birth into the lowest of species.

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5. *śocya deśe śocya kule āpana samāna
janmāiyā ‘vaiṣṇava’ sabāre karena trāṇa
jeha deśe je kule vaiṣṇava avatare
tāñhāra prabhāve lakṣa yojana nistare
je sthāne vaiṣṇava-gaṇa karena vijaya
sei sthāna haya ati puṇya-tīrtha-maya*

(*Caitanya-bhāgavata Ādi-khaṇḍa* 2.49-51)

Translation: The Lord had His devotees, who are equal to Him, appear at impious places and in impious families in order to deliver everyone. In whatever place or family a Vaiṣṇava appears, people for hundreds of thousands of miles around are all delivered. Wherever the Vaiṣṇavas go that place becomes a sanctified place of pilgrimage.

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ਜਾਤੀ ਕੁਲਾ—ਸਾਬਾ ਨਿਰਾਰਥਕਾ ਬੁਯਹਾਇਏ।
ਜਨਮਾਇਲੇਨਾ ਨੀਚਾ ਕੁਲੇ ਪ੍ਰਾਭੁਰਾ ਆਯੋਨਾਇਏ
ਅਧਮਾ ਕੁਲੇਏ ਯਾਦੀ ਵਿਸ਼ਨੁ-ਭਕਤਾ ਹਯਾ
ਤਾਥਾਪੀ ਸੇਏ ਸੇ ਪੂਜਯਾ ਸਾਰਵਾ-ਸ਼ਾਸ਼੍ਤ੍ਰੇ ਕਾਯਾ
ਉਤਮਾ ਕੁਲੇਏ ਜਨਮਾ ਸ਼੍ਰੀ-ਕ੍ਰਿਸ਼ਨਾ ਨਾ ਭਾਯੇ
ਕੁਲੇ ਤਾਰਾ ਕੀ ਕਾਰਿਏ ਨਾਰਾਕੇਏ ਮਾਯੇ
ਏਏ ਸਾਬਾ ਵੇਦਾ ਵਾਕਯਾ ਸਾਕਸ਼ੀ ਦੇਖਾਇਏ
ਜਨਮਿਲੇਨਾ ਹਰਿਦਾਸਾ ਅਧਮਾ ਕੁਲੇਏ

(ਗੋਪਾਲਕਾਮ ਸ਼੍ਰੀਮਦਭਗਵਤ-ਪੁਰਾਣ)

jāti kula—saba nirarthaka bujhāite.
janmāilena nīca kule prabhura ājñāte
adhama kulete yadi viṣṇu-bhakta haya
tathāpi sei se pūjya sarva-śāstre kaya
uttama kulete janma śrī-kṛṣṇa nā bhaje
kule tāra ki karibe narakete maje
ei saba veda vākya sākṣī dekhāite
janmilena haridāsa adhama kulete

(*Caitanya-bhāgavata ādi-khaṇḍa* 16.237-240)

On the order of the Lord, Haridāsa was born in a low-class family to show that birth in a high caste or good family are useless. If a devotee of the Lord is born in a low-class family, he is still worthy of worship. This is the verdict of the scriptures. And if someone is born in a high-class family but does not worship the lotus feet of Śrī Kṛṣṇa, then his high birth is useless and he falls to hell. Haridāsa thus took birth in a low-class family to prove the words of the scriptures.

ਅੰਤਰਿ ਭਗਵਾਨੁ ਭਗਵਾਨੁ ਭਗਵਾਨੁ ਭਗਵਾਨੁ ਭਗਵਾਨੁ—
ਭਗਵਾਨੁ ਭਗਵਾਨੁ ਭਗਵਾਨੁ ਭਗਵਾਨੁ ਭਗਵਾਨੁ—

Although Ṭhākura Haridāsa appeared in the Yavana lineage, outside of the four *varṇas*, he is supremely sanctifying and most pure.

‘ਗਾਂਗਾ ਓ ਵਾਂਚੇਨਾ ਹਰਿ-ਦਾਸੇਰਾ ਮਾਯਾਨਾ’

‘*gaṅgā o vāñchena hari-dāsera majjana*’

Mother Gaṅgā desires that Hari-dāsa immerse in her waters.

सर्वशुद्धाः सर्वशुद्धाः सर्वं सर्वं सर्वं सर्वं सर्वं सर्वं सर्वं सर्वं
सर्वशुद्धाः सर्वशुद्धाः सर्वशुद्धाः सर्वशुद्धाः सर्वशुद्धाः—

Even virtuous *brāhmaṇas*, divine sages and pure devotees desire the touch of Haridāsa Ṭhākura—

‘सर्वशुद्धाः सर्वशुद्धाः सर्वशुद्धाः सर्वशुद्धाः’

‘hari-dāsa sparśa vāñchā kare deva-gaṇa.’

The demigods desire the touch of Haridāsa.

सर्वं सर्वं सर्वं सर्वं—

It has also been said—

“सर्वशुद्धाः सर्वं सर्वं सर्वशुद्धाः सर्वशुद्धाः

सर्वशुद्धाः सर्वशुद्धाः सर्वशुद्धाः-सर्वशुद्धाः सर्वशुद्धाः”

“*sparśera ki dāya dekhilei hari-dāsa
chiṇḍe sarva-jīvera anādi-karma pāśa*”

What to speak of his touch, just by seeing Hari-dāsa one is released from the beginningless bondage of fruitive activities.

सर्वं सर्वशुद्धाः सर्वशुद्धाः “सर्वशुद्धाः सर्वशुद्धाः” सर्व “सर्वशुद्धाः सर्वशुद्धाः
सर्वशुद्धाः सर्वशुद्धाः” सर्व “सर्वशुद्धाः सर्वशुद्धाः सर्वशुद्धाः” सर्व सर्वशुद्धाः सर्वशुद्धाः

Then, there is no well-being for the Vaiṣṇava-haters like “Ḍhaṅga Vipra” or “the wicked *brāhmaṇa* of Hari-nadī village” or “Rāmacandra Khāna.”

ସମସ୍ତ ଲୋକମାନଙ୍କୁ ମୁକ୍ତ କରିବା ପାଇଁ, ଶ୍ରୀକୃଷ୍ଣ ଲୋକମାନଙ୍କୁ ମୁକ୍ତ କରିବା ପାଇଁ ଶ୍ରୀକୃଷ୍ଣ-ଲୋକମାନଙ୍କୁ ମୁକ୍ତ କରିବା ପାଇଁ ଶ୍ରୀକୃଷ୍ଣ ଲୋକମାନଙ୍କୁ ମୁକ୍ତ କରିବା ପାଇଁ

All individuals will be delivered from the clutches of the illusory potency (*māyā*) of Bhagavān Śrī Kṛṣṇa by chanting His holy names and by serving the pure devotees like Śrī Hari-dāsa Ṭhākura, but the offensive persons who despise Vaiṣṇavas and who harbor caste-consciousness towards Vaiṣṇavas can never be delivered.

ଶ୍ରୀବୃନ୍ଦାବନା ଦାସା ଠାକୁରାଣୀ କହନ୍ତି—

Śrī Vṛndāvana Dāsa Ṭhākura further says—

କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ
କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ-କୃଷ୍ଣଙ୍କୁ
କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ‘କୃଷ୍ଣଙ୍କୁ’ କୃଷ୍ଣଙ୍କୁ
କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ

(କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ)

hari-dāsa āśraya karibe jei jana

tāñre dekhile o khaṇḍe saṁsāra-bandhana

sakṛt je balibeka ‘hari-dāsa’ nāma

satya satya se jāibeka kṛṣṇa-dhāma

(Caitanya-bhāgavata Ādi-khaṇḍa Chapter 16)

Indeed, even if one sees a person who has taken shelter of Haridāsa, he is freed from material bondage. I (Śrī Anantadeva) assure you that one who simply chants the name of Haridāsa even once without offense will certainly attain the abode of Lord Kṛṣṇa.

କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ
କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ
କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ

Even if Ṭhākura Haridāsa had not been born among the four *varṇas* of humanity but had been born among animals or demons, he would still be revered by all *brāhmaṇas*.

କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ, କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ
କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ
କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ, କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ
କୃଷ୍ଣଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀକୃଷ୍ଣ

Even if Śrīla Narottama Ṭhākura and Śrīla Dāsa Gosvāmī

Lord Kṛṣṇa. Therefore he is beyond the considerations of location (place), time factor, caste or social class (*varṇa*). He is transcendental to the considerations of fruitive rituals meant to elevate oneself to the heavenly planets. He is the eternal citizen of the state that is always transcendental to the mundane knowledge acquired by one's material senses. Even if he had taken birth in the lowest of the families, or even if he would have taken birth in that part of Bhārata-varṣa (India) where the five Pāṇḍavas never visited, or the region devoid of the presence of the holy river of Gaṅgā and which is devoid of the congregational chanting of the holy names of Lord Hari, or even in the areas of Kāme'kāṭkā or Lepaleṇḍa, his glories would have remained the same.

“॥ ॐ नमो भगवते वासुदेवाय ॥”

“*sa ca pūjyo yathāhyaham*”

*na me bhaktaś catur-vedī mad bhaktaḥ śvapacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hy aham*

(*Hari-bhakti-vilāsa* 10.91)

Translation: Bhagavān has said: “The *catur-vedī brāhmaṇa* who is bereft of *bhakti* is not dear to Me, but My devotee is extremely dear to Me, although he may have accepted birth in a family of *cāṇḍālas* (dog-eaters). He is a worthy recipient of charity and his mercy should be accepted. He is certainly as worshipful as I am.”

ଏକ ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ, ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସେହି
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ

Devotees such Śrī Bhaktivinoda Ṭhākura are the non-different embodiment of Bhagavān Himself and are as worshipable as Him. [Their body is nondifferent from the body of Bhagavān Śrī Kṛṣṇa and they are worthy of same level of worship as Him.]

ଏହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସେହି
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ—

Śrīla Vyāsadeva and Ācārya Śrīla Jīva Gosvāmī Prabhupāda express the following views about such pure devotees of Lord Kṛṣṇa—

ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ
(ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ)
brāhmaṇānāṁ sahasrebhyaḥ satrayājī viśiṣyate
satrayājī-sahasrebhyaḥ sarva-vedānta pāragāḥ
sarva-vedāntavit-koṭyā viṣṇu-bhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate
(Śrī Bhakti Sandarbha 111,
quoting the Garuḍa Purāṇa)

ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ, ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ—ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ,

One sacrificial priest is superior to one thousand *brāhmaṇas*, one scholar of all *Vedānta* is better than one thousand sacrificial priests,

ଏହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ

one Vaiṣṇava (devotee of Lord Kṛṣṇa) is superior to millions of Vedāntic scholars

ଏହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ, ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ,
ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ ସଂପୂର୍ଣ୍ଣ ଭଗବାନ ସହିତ ସେହି ସଂପୂର୍ଣ୍ଣ ଭକ୍ତ,

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

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□□□□□□ □□ □□□□□□□ □□□□□□□□□□□ □□□□□□ □□—

mahā-kula-prasūto 'pi sarva-yajñeṣu dīkṣitaḥ
 sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ
 vipra kṣatriya vaiśyās ca guravaḥ śūdra janmanām
 śūdrās ca guravas teṣām trayānām bhagavat-priyāḥ

A person may be born in an aristocratic family, be initiated in all *yajñas* and be learned in a thousand branches of the Vedas, but if he is not a Vaiṣṇava, then he is not fit to be a *guru*.

Brāhmanas, *ksatriyas*, and *vaiśyas*—individuals from

these three *varṇas* are the *gurus* of the *śūdras*. If *śūdras* are devotees of the Lord, they are the *gurus* of these three *varṇas*.

ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ, ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ

Śrīla Narottama Ṭhākura, Śrīla Śyāmānanda Prabhu, and others have practiced and preached all these statements.

ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ

For the upliftment of the world, Śrī Haridāsa Ṭhākura, who appeared in the Yavana lineage, acted as the *ācārya* for the noble and aristocratic Satyarāja Khāna and others, promoting the teachings of the scriptures and preserving their sanctity.

ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ

Śrīla Dāsa Gosvāmī Prabhu, as one of the *ṣaḍ-gosvāmīs* (six Gosvāmīs), was established in the world by Śrīman Mahāprabhu and is eternally worshipped and revered as the *ācārya-guru* of the entire Vaiṣṇava world.

ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ

Vaiṣṇavas do not appear in low or high castes due to insignificant sins or pious merits. Instead, they manifest in lower lineages by the will of the Lord to inspire other living beings.

ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ-ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ, ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ, ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ, ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ, ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ, ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ
ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ, ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ, ਸ਼੍ਰੀਮਦ੍ਰਸ਼ਾਨਾਨੰਦਾਚਾਰਿਤ੍ਰ

सर्वस्य सर्वस्य-सर्वस्य सर्वस्य सर्वस्य सर्वस्य सर्वस्य-
सर्वस्य सर्वस्यसर्वस्य सर्वस्यसर्वस्य सर्वस्यसर्वस्य सर्वस्य सर्वस्य सर्वस्य
सर्वस्य,

If today Śrī Rūpa and Sanātana Prabhus, Dāsa Gosvāmī Prabhu, Jīva Gosvāmī Prabhu, Rāya Rāmānanda, Śikhi Māhiti Narottama Ṭhākura, Uddhāraṇa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura, Śrīla Jagannātha Dāsa Bābājī Mahārāja, Śrīla Gaura-kiśora Prabhu, and other *ācāryas* who are the kings Vaiṣṇavas, did not appear in various lineages to preach the futility of ritualistic casteism,

सर्वस्य सर्वस्यस्य (सर्वस्य सर्वस्य, सर्वस्य सर्वस्य सर्वस्यस्यस्य)
सर्वस्य सर्वस्य सर्वस्य सर्वस्यस्यस्य सर्वस्य सर्वस्य सर्वस्यस्यस्य
सर्वस्यस्यस्य सर्वस्य सर्वस्य सर्वस्यस्यस्य सर्वस्य सर्वस्य,

if Kholā-bechā (the seller of banana flowers, stalks, etc.) Śrīdhara, who was the *bhakta-rāja* (king of all devotees), and others did not proclaim the insignificance of material opulence and the glories of the infinite and wonderful transcendental wealth of the devotees in the world,

सर्वस्य सर्वस्यस्यस्य सर्वस्यस्यस्य सर्वस्यस्य सर्वस्यस्य-सर्वस्य-
सर्वस्यस्य सर्वस्य सर्वस्य सर्वस्य सर्वस्यस्यस्यस्य सर्वस्यस्यस्य सर्वस्य
सर्वस्यस्यस्य सर्वस्यस्यस्य सर्वस्य सर्वस्यस्यस्य सर्वस्य सर्वस्य सर्वस्य

then the minds of the living entities who are eternally averse to Lord Kṛṣṇa and who are dedicated to fruitive activities would not attach to devotional service, devotees, and the Lord, but would sink with even greater force into the mire of atheism in the form of Vedic sacrificial rites directed toward material benefits or liberation and offenses.

सर्वस्य सर्वस्य सर्वस्य—

In the *Śrīmad-Bhāgavatam*, it is said—

सर्वस्यस्यस्यस्यस्यस्यस्य सर्वस्यस्यस्यस्य

सर्वस्यस्यस्य सर्वस्यस्यस्यस्यस्यस्यस्य सर्वस्यस्यस्यस्यस्यस्यस्यस्य

(सर्वस्यस्यस्यस्यस्यस्य सर्वस्यस्यस्य)

*etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā*

(Śrīmad-Bhāgavatam 1.11.38)

सर्वज्ञ-सर्व भूतानां सर्व-संस्काराणां सर्वज्ञ सर्व
संस्कारां सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व
संस्कारां सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व,

Translation—The intelligence of the topmost devotees of Bhagavān Śrī Kṛṣṇa is completely surrendered to His lotus feet. Therefore despite being situated in material nature, it remains unaffected (untainted) by the qualities of material nature.

सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व
संस्कारां सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व
संस्कारां सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व

In the same way, despite being situated in *pra-pañca* (the material realm made of five material elements namely earth, water, fire, air and ether) under the jurisdiction of material nature, Bhagavān is never affected by the material qualities such as happiness and sorrow.

सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व

This is the divine opulence of the Supreme Lord and His paraphernalia and associates.

Translation—This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.

सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व
संस्कारां सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व

Being situated in the material nature yet not being subjugated by its qualities is the essence of the greatness of the Supreme Being or the powerful personality.

सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व, सर्व-सर्व
भूतानां सर्व-संस्कारां सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां
सर्वज्ञ सर्व-सर्व भूतानां सर्व-संस्कारां सर्वज्ञ सर्व

When the intellect of a living entity bound by the illusory potency (*māyā*) takes refuge in the Supreme Lord Śrī Kṛṣṇa, even though it remains close to illusion, it does not undergo

transformation (perversion, corruption) or does not become associated with the qualities of illusory potency (*māyā*).